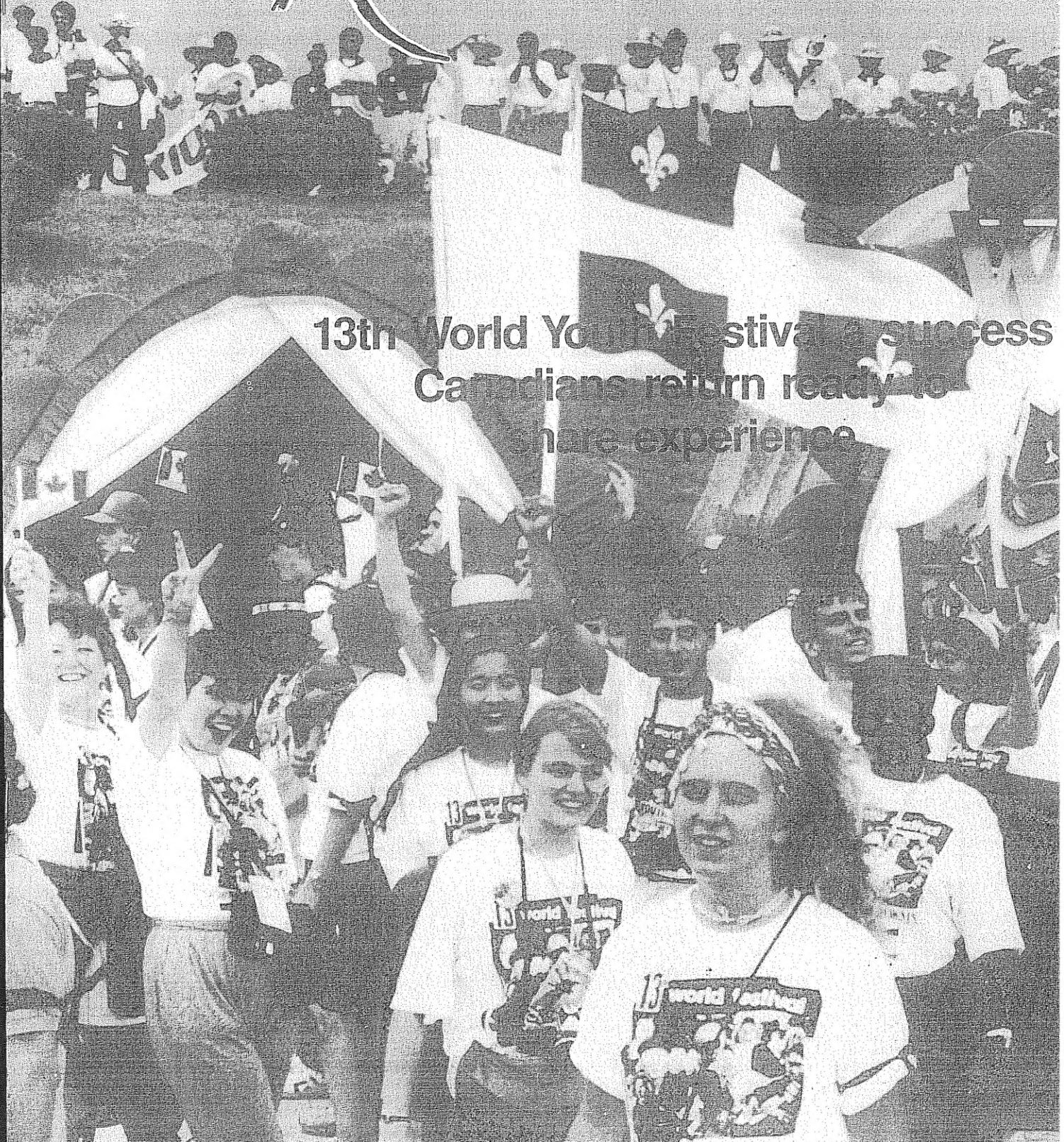


# YOUTH *Rebel*

\$100

Number 84  
Autumn 1989

13th World Youth Festival: a success  
Canadians return ready to  
share experience



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Issue #84, Autumn 1989  
ISSN 0824-0574

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Published bi-monthly by Socialist Perspectives for Youth (Incorporated), 24 Cecil Street, Toronto, Ontario M5T 1N2. Subscription rates are \$7.00 for 8 issues or \$1.00 per copy. Institutional rate is \$20.00 for 12 issues. All Material may be reproduced provided that credit is given to *Rebel Youth*. Signed articles do not necessarily reflect *Rebel Youth* policy. Second Class Mail Registration No. 4545. Change of address notices, undelivered copies and subscription orders may be sent to 24 Cecil Street, Toronto, Ontario M5T 1N2. Bulk orders of 20 copies or more available for 60 cents each.

## From the editorial collective

...and mama said, "never trust a tory..."

We are back in full swing after a long, long – but not a dull – summer.

While you and I took a break from the fast lane and left our worries behind, our elected officials did overtime at the office – bless their hearts. The Tories et el Mr. Wilson picked our pockets once again. The total rip-off this time is \$3.3 billion in the 1989-90 tax year and \$6 billion every year after that. The new Goods and Services Tax that Mr. Wilson also very diligently introduced, will impose a hefty tax on every transaction we make. It will add \$5 billion more to the rip-off.

Now, I am not going to suggest that we at Rebel Youth can predict the future, but a fact is a fact. Just pull out last year's issues of Rebel Youth and you'll notice our "predictions" were right on. We argued that a big part of the "free trade" package, that Mr. Mulroney will never admit to, is the massive shift of wealth from working people to big business. Its quite revealing to note that big business like those in the Business Council on National Issues and others will rake in a cool \$15 billion a year from Mr. Wilson's tax "reforms".

Its the free trade "level-playing field" coming into affect. More than a year ago we also said the Tory agenda meant a more regressive tax system, we said unemployment insurance will be cut down to meet inferior U.S. levels, we said social programs (the Tory sacred trust) will be slashed and the excuse – we also said – will be the deficit. I hate to sound like a broken record but we did say that big business will not only come-out unscathed but the whole point-of-the-matter was not to bring prosperity to Canadians, but to big business. Unfortunately you and I are not a big business.

If "prosperity" means the loss of thousands of manufacturing jobs – because big business opts to shut-down operations in Canada and move to more profitable environs south of the border – then there must be a misprint in my dictionary. I don't mean to be a stickler but when Mr. Mulroney said "vote for me and vote for a prosperous future", he conveniently forgot to mention he really didn't mean your future or my future.

So what now? The way I see it, there are two choices; 1), we can take the punches lying down or 2), we can throw some punches of our own. Just picture this; if the trade unions united with the pro-Canada network, the women's movement, the youth and student movement, Native people, peace movement...and just say they DEMANDED a political policy geared at meeting the needs of ALL the people of Canada and not the narrow profit needs of the corporations...just imagine what might happen.

It would be a pretty good punch, wouldn't you agree?

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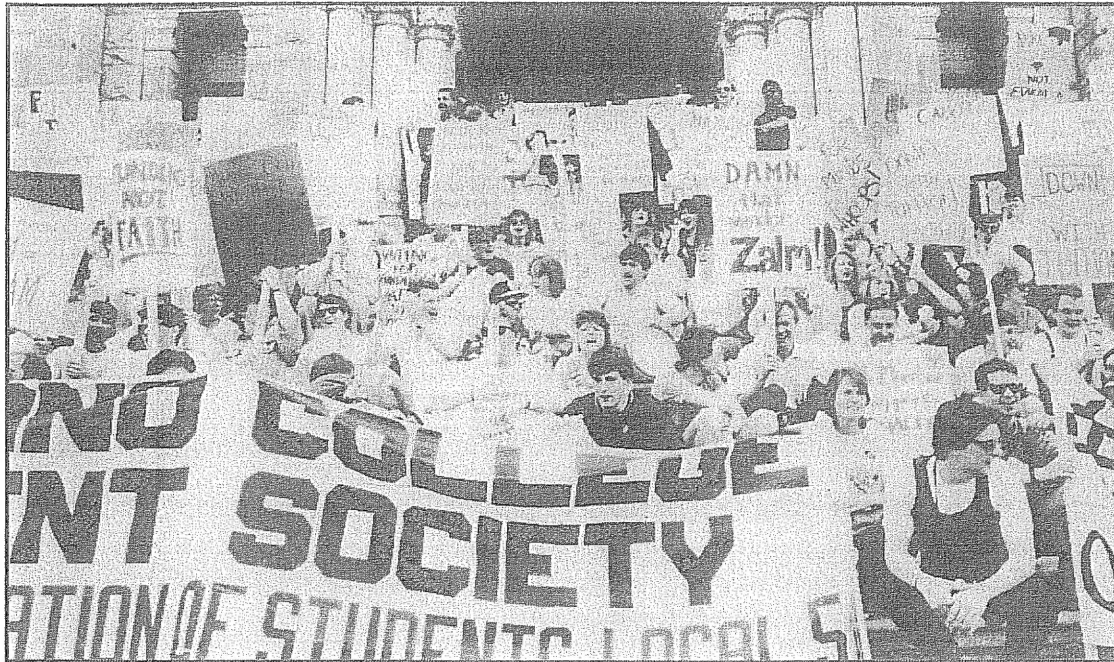
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# Students in a mood for a fight?



*The student movement is in a corner but so far student leaders are making the right moves*

By Chris Frazer

There seems to be a new mood these days in the Canadian Federation of Students (CFS).

There is talk of a fightback against tuition fee increases. CFS is improving ties with other national and international student unions, as well as planning solidarity campaigns with youth and students in South Africa and Palestine.

Optimists might say that "the times they are a-changing," and if this is so, then it is not a moment too soon.

Since 1984, CFS has suffered for underestimating the neo-conservative policies of the Mulroney government and for hesitating to address broader social and political issues.

The corporate interests behind the Business Council on National Issues (BCNI) have skilfully used the Tory government in Ottawa to implement their version of Reaganism and Thatcherism.

More than five years of social revenge by big business have resulted in free trade and Meech Lake, attacks against social programs and democratic rights, and a big right-wing shift in military and foreign policy.

The last thing on the corporate mind is quality education for all, not to mention for the working class and the poor. Their agenda is the opposite: funding cutbacks, privatization, and de-regulation.

The price paid by CFS for past indecision has been high, for itself and for students. By limiting its focus to narrow and modest demands, CFS tended to cut itself off from students and potential allies

in other movements.

The second term of Tory rule promises an even harsher regimen of anti-democratic legislation. Recently a number of open challenges to the student movement have been published in the media, warning of a corporate campaign to de-regulate tuition fees.

Most provincial governments, which set tuition fee hikes each year, claim they need another increase. They blame the federal government's recent cutbacks to education funds.

The lines are being drawn for a fight, and tuition will be a central issue. Will Corporate Canada succeed in its campaign to control education and shift the financial burden onto students?

The student movement is in a corner, but so far student leaders are making the right moves. Student groups across the country oppose tuition hikes. The National Student Association of Quebec (ANEEQ) plans to strike in the fall. Similar actions are being considered by CFS-Pacific.

The fightback will hinge on a united federal campaign, including cooperation between Canada's two national student groups, CFS and ANEEQ.

Students must tackle the federal-funding cuts as well as provincial attempts to raise fees. The issues of quality education, accessibility, and democracy cannot be separated. Neither must the fight for related student issues be ignored.

But this alone is not enough. The hard

lesson of struggle against neo-conservatism shows the need for social solidarity. Students need allies and a broader perspective. All aspects of the corporate-Tory agenda are contrary to the interests of most students.

In the end, the quality and accessibility of education are affected by issues like peace and the environment, free trade and Meech Lake, racism and sexism, and exploitation.

It is in the interests of students to act on other social and political issues — as CFS did with last winter's hunger strike by indigenous students and more recently with Chinese students.

The act of solidarity brings with it allies. To name just a few: trade unions, feminists, peace groups, environmentalists, the native movement, and the pro-Canada movement.

Our campuses are filled with students from South Africa, the Middle East and Latin America, and other countries suffering from the policies of countries like Canada and the USA. Solidarity with their struggles makes sense.

It also makes sense to establish ties with student groups from Europe, the USA, Australia, and the International Union of Students. Despite differences, they face similar struggles that Canadian students have much to learn from.

There is a lot to be learned and not much time. If the times are truly to change, then the moment has now arrived for students and their leaders to rise to the corporate challenge confronting them.

# No New Law on abortion, women are not criminals

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*It took a 21 year old  
woman from Northern  
Quebec to turn the  
nation's attention to  
the attack on  
women's rights*

---

**By Merle Terlesky**

Abortion debate takes new turn.

When the Supreme Court of Canada struck down section 251 of the criminal code essentially de-criminalizing the right to abortion pro-choice forces sighed with relief hoping that this would put a stop to the forces of reaction. However more was yet to come and since the last issue of RY new attacks on a woman's right to choose have surfaced in an all out threat to the gains made by the women's movement.

Two very unusual and unprecedented court decisions were handed down to prevent women from exercising their right to choose. The first is the case of Barbara Dodd a young Metro Toronto woman who was put through absolute hell by her former boyfriend as he attempted to use the courts to prevent her from having an abortion. What Dodd hoped to be a private affair in her decision to terminate her pregnancy was suddenly halted in an injunction granted to her ex-boyfriend Gregory Murphy by an Ontario judge. The ruling forbid Dodd from having an abortion. Justice O'Driscoll's court order granted Murphy supposed rights to the fetus and making it a ward of the state. Later Clayton Ruby the lawyer previously for

Dr. Morgentaler would represent Dodd in an appeal that opened Dodds personal life to the whim of the courts and public. Justice Gibson Gray on July 13th, 1989 overturned the injunction due to insufficient notice given to Dodd when she was handed the injunction. "Dodd who is 80 per cent deaf was not properly served with the notice and was unable to respond in time" was Gray's decision.

Dodd had her abortion and was free to go on her with her life. Regretfully under severe pressure from Murphy she returned to him and lashed out at all those who helped her win her case. Whether Dodd regretted having her abortion or not is out of our hands, but her accusations of being pressured into the decision are totally false. If there was any pressure it came from Murphy and the anti-choice forces who rallied around him supporting his anti-women stance.

It took a 21 year old woman from northern Quebec to turn the nations attention to the attack on women's rights. The situation for Chantal Daigle did just that. Similar to the Dodd case, injunction was granted on July 7th to an ex-boyfriend prohibiting Daigle from having her right to choose. Jean-Guy Tremblay, Daigle's former lover, used the Quebec Charter of

Rights and Freedoms to convince a superior Quebec court that the fetus was a human being; thus the pregnancy could not be terminated. Daigle who was already late in her term obeyed the injunction, but was determined to fight to the end against the ill tactics of Tremblay. Tremblay (who told the Globe that he may of hit Daigle a few times, but never hard enough to leave bruises) was in for a rude awakening from this spirited young woman.

Daigle went straight to the Quebec Court of Appeal where her lawyer argued to have the injunction overturned. In a ruling that upheld a landmark injunction the court on July 27th (in a 3-2 margin) refused to grant Daigle's request. Women across the country were outraged and called for a state of emergency. In 24 hours demonstrations happened from Vancouver to Ottawa, the largest in Montreal with 10,000 strong. Daigle carried her fight to the Supreme Court of Canada, still abiding by the ruling even though past the gestational time she could have an abortion in Canada as she neared her 24th week.

August 8th turned it all around in a decision by the Supreme Court of Canada unanimously overturning the injunc-





*A new law re-criminalizing abortion must be fought tooth and nail. A new law putting limits on up to what time a woman can have an abortion would put a severe hinderance in the way for choice.*

tion against Daigle. The surprising thing about the ruling is that they granted it even after learning half way through the proceedings that Daigle had already had her abortion in defiance to the previous two rulings. The victory has brought together the Pro-choice movement across Canada with large numbers of people getting involved who had no previous dealings with the issue. Choice is a major issue on people's minds these days. As RY goes to press and the House of Commons resumes its fall sitting a strong rumour is ringing that the Tories will introduce a new law in the next few days.

Any new law re-criminalizing abortion must be fought tooth and nail. A new law putting limits on up to what time a woman can have an abortion would put a severe hinderance in the way for choice.

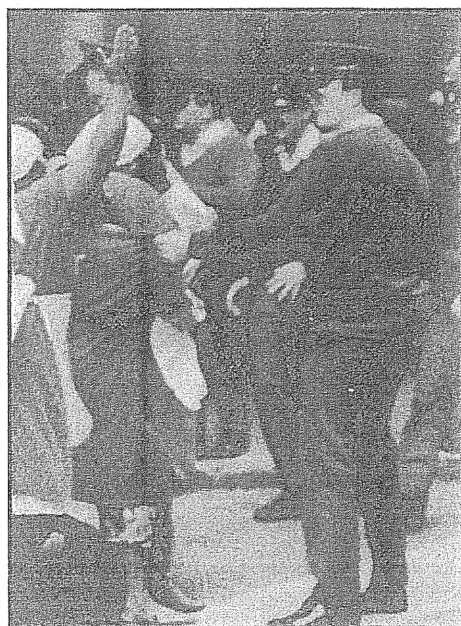
While the majority of abortions per-

formed in Canada are performed before the 20th week the ability to do so must be protected. Immigrant women who have a hard time plugging into the system, young women who are too afraid to go through with the procedure, and rural women who have to travel in and out of the city would all be hit hard by any new restrictions on choice.

As we approach October 14th the National Day of Action on Abortion sponsored by the National Action Committee on the Status of Women (NAC), and the Canadian Abortion Rights Action League (CARAL) our vigour against the right must remain strong.

A large demonstration is in the works for Toronto and major cities, and towns across the country come out and show your support for NO NEW LAW!!!!.

# People of South Africa determined to crush apartheid



By Wilson Matidze - ANC youth

The South African white minority government is faced with a deep political and economic crisis. Politically, the racist regime must contend with the continuous and growing mass resistance and defiance of its draconian laws. Economically, the regime suffers from over 16 billion dollars in foreign debt and an imminent threat of imposed total sanctions.

In order to sustain and retain its control over the oppressed black majority, the regime has announced a package of similar promises it has made in the past – the release of jailed African National Congress leader, Nelson Mandela and extension of the vote to the blacks on segregated lines within a period of five years.

These proposals are aimed at winning “the hearts and minds” of apartheid supporters at home and financiers abroad, especially during and prior to the September elections. These promises are made amidst the continuous imposition of the state of emergency and occupation of the townships by the racist police and army.

The situation in South Africa is far from being conducive for the release of Nelson Mandela nor for negotiations with the leaders of the oppressed majority. The racist regime is only interested in maintaining the status quo and to dampen the impact of the offensive against it. It wants to reverse the gains and victories that are being scored by the oppressed people of South Africa led by the African National Congress and its allies.

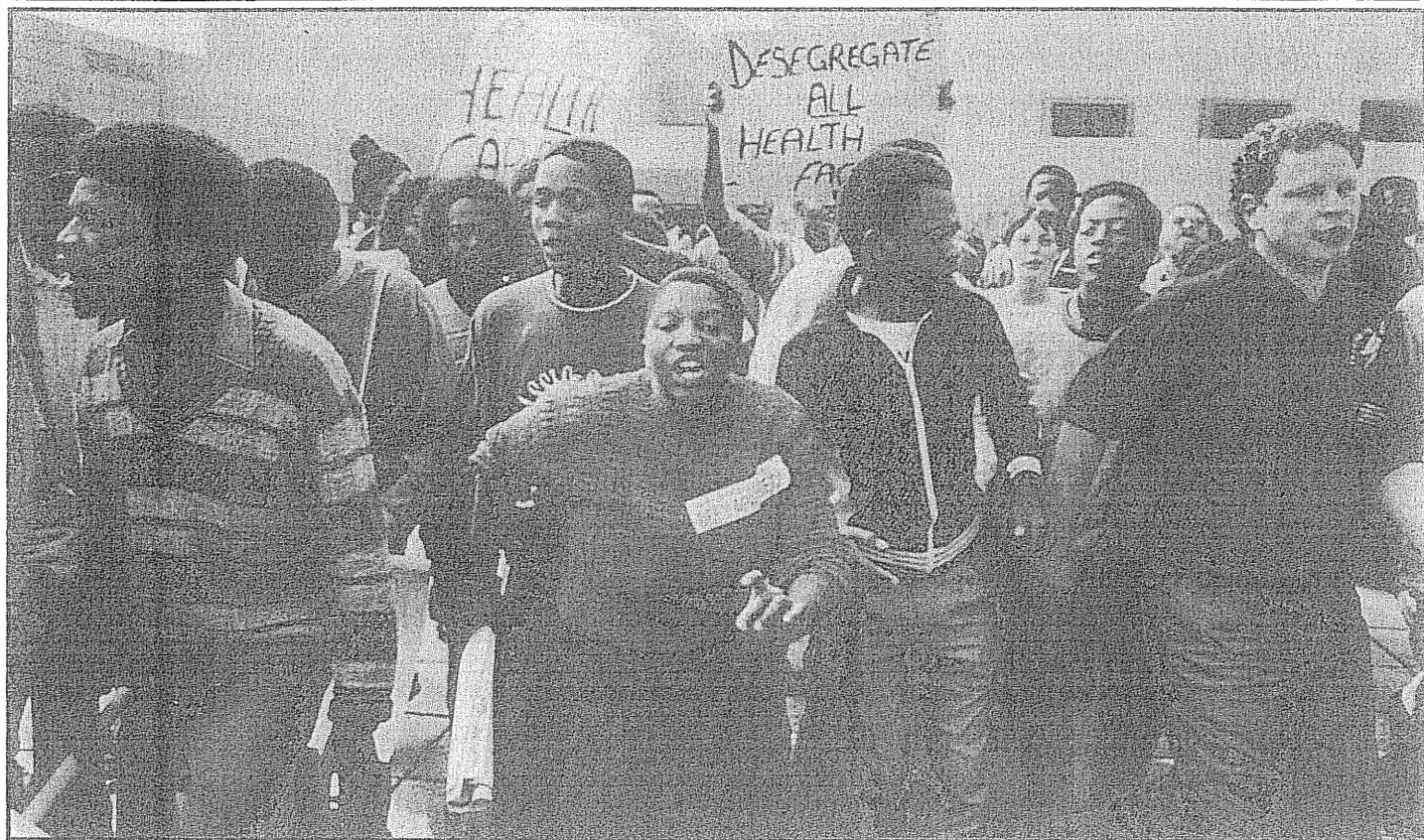
The South African regime is suffering from the sanctions imposed on it, however limited. The sanctions drive is growing and the white minority government is unable to deal with the economic and political implications. Recently the Boer regime was forced to the negotiating table following its defeat at Cuito Cuanavale in Angola in recognition of the need to implement the United Nations resolution leading to Namibia's independence.

Namibia's move towards independence and self-determination is expected to be viewed by the international community as a change of heart by South Africa. Far from it, its defeat in Angola proved that the combined military defence of the sovereignty of this Frontline state and sanctions, brought the South African regime to the negotiating table.

The fact that South Africa lacked the temerity to pay lip service and instead opted to negotiate – in the case of Namibia and Angola – leaves us with a question; why is South Africa not doing the same in its own country, if the regime is sincere in its so-called commitment of bringing peace to Southern Africa? Why should we wait five years to have the vote? Why should Mandela and others remain political prisoners in racist dungeons? And why are more and more people arrested, maimed, executed each day by the regime if not to only

*As of late, there are more than 60 South African patriots on death row; the Upington 26, Msondeleli Nondula, Mthetheli Mncube, Theresa Ramashomola and many more.*





suppress the resistance and defiance of the people against apartheid?

As of late, there are more than 60 South African patriots who are on death row – the Upington 26, Msondeleli Nondula, Mthetheli Mncube, Theresa Ramashomo9la and many more. The conflict between the people and the regime is increasing everyday. People live in a state of fear for their lives.

Hundreds of people have lost their lives from vigilante attacks and government sponsored death squads. The regime turns a blind eye at atrocities committed against the people by murder squads such as the “Wit Wolves” (White Wolves) and Inkatha Warlords. In Natal alone more than 2,000 people have been murdered.

The Cape Town based Repression Monitoring Group has revealed that over 9,700 children aged 17 or under have been detained under State of Emergency regulations since it was declared three years ago. The life of children under or above the age of 16 is under continuous harrassment by the police and army.

On June 16, thirteen-year-old Hector Peterson was shot by police during a peaceful demonstration against the imposition of Afrikaans as a medium of instruction in black schools. The school system crumbled and the students continue to defy all legislation aimed at cowering them, such as changing the

name of Bantu education to the Department of Education and Training. The de Klerk laws also followed one after the other not in content but in name only.

The very same F. W. de Klerk who was minister of education and has stood his ground in denying millions of black South Africans the right to education was masqueraded as a “peace-seeker” in order to dethrone P. W. Botha who has plunged our country into its present crisis.

Prior to his resignation, Botha met with Nelson Mandela at the bewilderment of de Klerk. It was speculated at that time that Mandela may be released before or after the September elections.

The problem that the apartheid regime must face is that the struggle for liberation in South Africa is not only fought by the leaders or the people in isolation from one another. The leaders act in consultation with the people and vice versa. The struggle is intertwined and is one solid whole. The release of Nelson Mandela must be viewed as part of a bigger struggle.

The minimun demands of the people and their leaders include: a) the unconditional release of Nelson Mandela and all political prisoners, b) the end of the state of emergency and removal of all troops from the townships, c) lifting the bans on all political organisation and repeal of all repressive legislation, d) permitting the return of exiles, e) end to all political executions.

F. W. de Klerk on the other hand maintains that there will not be any fundamental change. The African National Congress has refuted de Klerk’s diabolical announcement of a dispensation for the oppressed South African majority and that “de Klerk intends to maintain the fundamental features of apartheid such as separate schools, separate group areas and bantustans. Every aspect of the Nationalist Party’s platform is deliberately designed to convey the impression of change, while retaining the hegemony of the racist minority.”

That the people of South Africa demand the destruction of apartheid now was abundantly clear during the September 6 whites-only elections.

More than 3 1/2 million workers went on a general strike on election day in order to demonstrate their intent to, bit by bit, crush apartheid.

Peaceful demonstrators were greeted with the usual brutal military fist that killed over 30 people on election day.

Even though the re-elected Nationalist Party – with de Klerk at the helm – tried to stifle and dull the people’s offensive against it by evoking the impression of change, the unity, determination and vigilance of the black South African majority sent a clear message to all those willing to listen. The people of South Africa will not retreat or be fooled to retreat under any circumstance but will step up their actions against apartheid.

# 13th World Festival of Youth and Students a success

## Canadian delegation returns home, eager to share their experience

By Chris Frazer

More than 15,000 young people "invaded" North Korea this past summer, by far the largest number of foreigners to set foot in the Democratic People's Republic of Korea (DPRK) since the Korean War of 1950-53.

But this time the invasion was peaceful and friendly, and by invitation, for the DPRK was the venue for the 13th World Festival of Youth and Students (WFYS).

Young people from more than 150 countries, including Canada, gathered in the capital city of Pyongyang July 1-8 for eight incredible days of culture, athletics, socializing, and political discussions on almost every conceivable topic.

Held about every four years since 1947 under the theme "Anti-Imperialist Solidarity, Peace and Friendship", the festival is an unequalled catalyst for bringing together youth of different political, philosophical and religious ideas.

The festival featured thematic centers focusing on peace and disarmament, anti-imperialist solidarity, the environment and global problems, women's rights, the non-aligned movement, students rights and education, human rights, and economic equality between developed and third world countries.

"I am really glad I went to the festival," says 16-year-old Tisa Farrell, an anti-racist activist from Toronto. "I would do it again, and again, and again. There were so many people coming together as one."

"The events at the festival were so beautiful," says Farrell. "What really stayed on my mind was meeting people, shaking their hands, and supporting their struggles."

The 70 Canadian delegates agree that the best aspect of the festival is the rich exchange of ideas and knowledge that goes with meeting people from every corner of the world.

"The festival really opened my mind to new ideas and viewpoints, and gave me a global view of things," says 25-year-old Stuart McLean, a unionist from Prince Rupert, B.C., and one of nine Native youth in the Canadian delegation.

"I spent a lot of time with the native

people from New Zealand (the Maori), learning about the oppression they face, the fact that they are not recognized as the first people in their country," says McLean.

While some organizations had fears and criticisms about the DPRK, delegates formed their own impressions of the DPRK, separating their opinions of the host country from the festival as an event.

Delegates generally praised social conditions in the DPRK, but many expressed reservations about the personality cult around the country's leader Kim Il Sung, and its political system.

"How you see the DPRK depends on where you come from," says 25-year-old Catriona Johnson, president of the NDP at the University of Victoria. "Third world delegates were amazed at North Korea, because it has so much for a third world country."

On the other hand, Johnson criticized what she called a lack of democracy and the inequality of women in the DPRK.

"I was very surprised and amazed at what they've done in thirty years," says 16-year-old Yens Pederson, a National Farmers' Union member in Cutknife, Saskatchewan.

"Pyongyang had been bombed flat by the USA during the Korean War, and now it's really a modern city," says Pederson. "There are some areas that aren't as well off, but there are not any real slums and there are not any homeless people."

In many ways, Pyongyang marked a positive turning point for the festival movement. It was clear that cooperation, dialogue and openness are gaining the upper-hand in the international youth movement.

Of course there were sharp differences of opinion. What else can one expect at a gathering that includes youth of political persuasions ranging from communist to liberal?

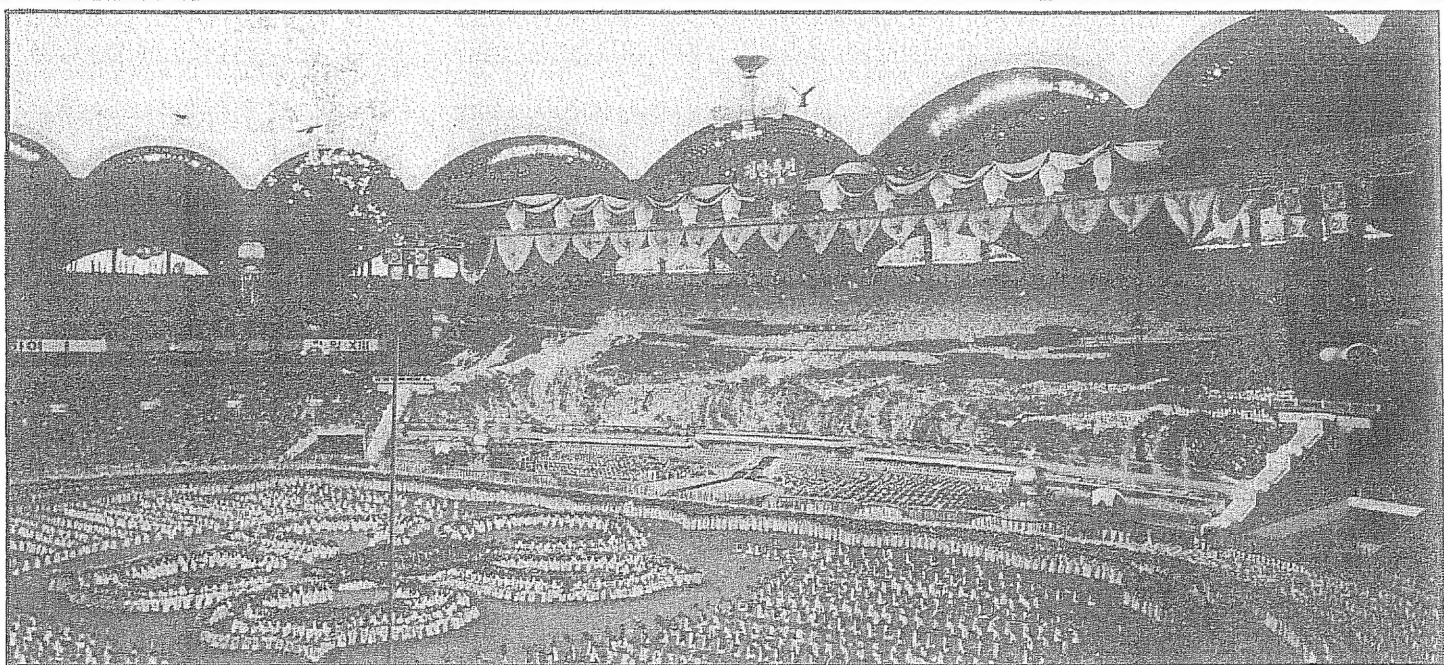
"People weren't always open in the discussion centres," says 23-year-old Mairi Johnson, deputy-chairperson of the Canadian Federation of Students. "Although some people made really excellent speeches, many just towed their party line."



Native delegates, Carol Buswa, Stewart Assihiwe.

*"The events of the festival were so beautiful. What really stayed on my mind was meeting people, shaking their hands, and supporting their struggles."*





**Opening ceremony, 13th World Festival of Youth and Students.**

"But I honestly believe that this is going to change at future youth festivals," says Johnson, adding that: "This was the most exciting experience of my life. It was incredible to see so many activities, such a variety of cultures and political viewpoints."

The Canadian delegates themselves were endorsed by 141 organizations, such as the Student Christian Movement, the National Action Committee on the Status of Women, the Canadian Federation of Students, the National Farmers Union, the Toronto Disarmament Network, cultural and solidarity groups, and political groups like campus NDP groups and the Young Communist League.

"The Canadian delegation was excellent, diverse and active," says 23-year-old Lyndon Surjik, a gay rights activist who represented the University of Regina Students' Union.

"We seemed to be on the cutting edge of a lot of issues: solidarity with the Chinese students, Native rights, women's rights, and gay and lesbian rights. This reflected well on Canada," says Surjik.

Indeed the Canadians embodied the best ideals of the festival. The delegation was broad and united, the product of democratic debate in delegation meetings. And they were active in all aspects of the festival, adding their own positive contributions.

A concrete example of Canadian solidarity was festival t-shirts donated to the ANC and assistance to help ANC-Youth delegate Aleem Jeeva travel from Toronto to Pyongyang.

"I would like to reiterate our thanks to the Canadian delegation for allowing me to travel with them to the festival and for

their material assistance," says Jeeva. "The festival happened at a very important time for us, with the coming of independence for Namibia and the long-awaited peace in Angola."

The Canadians put strong emphasis on equal participation by men and women in the group (36 males and 33 females). Nearly 25 per cent of the delegates were from Quebec, reflecting support for the national equality of francophones. More than ten per cent were native youth representing North America's first nations.

"The Canadian delegation was very supportive of indigenous students, in the way they lobbied for a round-table discussion on indigenous issues, and the attempt to have fair representation of native youth on the delegation," says 22-year-old Beverly Scow of the Inter-Campus Native Students Network, a group fighting Canadian government cutbacks to native education.

"It's clear that much more needs to be done internationally to raise the issues of indigenous peoples," says Scow. "There was a lot of discussion about national liberation, independence, and anti-imperialist solidarity at the festival. But people also need to look inside their own countries, at their indigenous people who have been struggling for more than 400 years."

"We were only able to identify 29 indigenous people from other countries, out of 20,000 delegates" says Scow. "We were surprised that there were no indigenous delegates from Latin America, The United States, or the USSR."

Because gay and lesbian rights were not included in the festival program, the

Canadian delegation organized a round-table discussion on the issue at the Canadian club.

"For me, the festival highlight was finding other gay and lesbian activists for the panel discussion," says Surjik. "That went really well. One of the delegates told me that it was the most lively discussion in the festival."

When complaints poured in about sexual harassment faced by female delegates, the Canadians organized a successful all-women's social one evening, as well as developing proposals for handling the problem at the next festival.

Perhaps the most controversial, and potentially divisive, issue unfolded around solidarity with Chinese students. Throughout the week some delegations favoured action, others were opposed and it appeared that a lack of consensus might divide the festival.

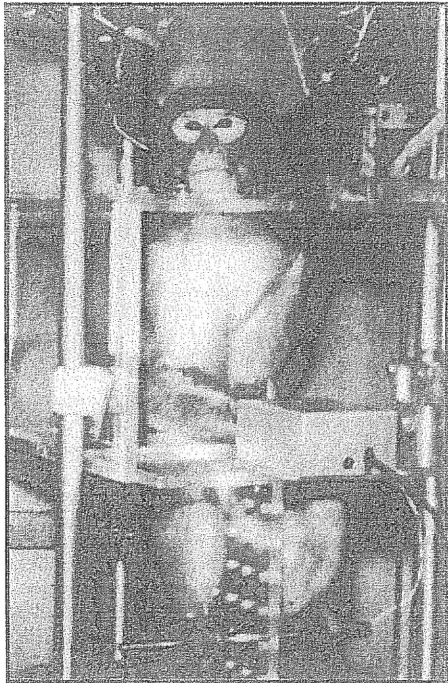
To its credit, the Canadian delegation was key in organizing two rallies and in preserving the unity of festival. This was despite demands by a minority for more provocative actions, such as marching on the Chinese national club, and despite an unsuccessful attempt by the nervous host country to stop the first rally.

Perhaps one of the most important things about the youth festival was the way in which it drew the Canadian delegates closer together and inspired them.

Mairi Johnson says: "Before I went I was starting to lose my idealism, but the festival totally brought it back."

This is why delegates decided to set up a permanent festival committee to promote future world youth festivals and organize annual Canadian events so that many more youth experience this unique and very special movement.

# The preservation and treatment of animals ...a human concern?



Monkey restrained in chair with bite hose.

By Richard Wesley

The question of rights for animals is an idea presently being addressed by many social groups. The animal rights movement is composed of a variety of trends and perspectives. The issues around which the whole movement unites are many and occasionally create difficult contradictions with other progressive movements such as the struggle of Native people for hunting and trapping rights or the hope of discovering life-saving treatment through animal research.

Humankind has never truly wrestled with this problem before the last ten years. The point of this article is to put the animal rights movement in perspective and to suggest some points of convergence with the broader left movement.

The extent to which the animal rights movement advances depends on two factors: the evolution of human ethics and whether or not this means extending "humanism" to animals and the extent to which the economic structure would accommodate change in this direction.

Animal rights is by no means an isolated movement. Strong links have been made between it and the larger struggle to protect the environment. The organization Greenpeace for example is concerned for world ecology in general, with a conservationist approach to animals. Animal rights as an independent grouping sees its connection with ecological justice directly related to its humanitarian concerns, that pollution and the impact of some technologies on the ecosystem leads to the mass destruction of wildlife.

The devastating effects of modern technological development on the world environment are historically unprecedented. Acid rain, the massive destruction of whole local environments resulting from oil spills have occurred at a rate disproportionate to our ability to counter them.

Capitalist relations have provided no answers to these concerns but rather sharp contradictions. Just recall that Exxon corporation was scarcely penalized for its responsibility in damaging the Alaskan coastline and companies like Inco are under no obligation to install scrubbers to their smoke stacks. And it is neither a strange occurrence that many corporations are indiscriminately dumping toxic wastes in river systems and getting away with it. Still other corporations are responsible for destroying many of the earth's rainforests in addition to dumping unused foods that could be used to feed the hungry.

The animal rights movement includes issues of animal welfare and ecology, from wildlife rehabilitation to the conditions of farm animals to the four rats maimed in the last space shuttle flight. In addition to animal rights, the movement also concerns itself with the ecology, human health and social attitudes in general.

I have attempted to show the issues around which the animal liberation movement and the broader left have in common and have avoided many of its more specific aspects. These aspects are not always held in consensus by animal rights activists themselves. Animal rights has only recently gained public support but is a social movement which has many relations and is one which must be carefully considered.

Where does the animal liberation movement fit, in the historical scheme of things? Maybe it's a reflection of the beginning of a qualitatively new stage in the development of human nature. If technological advance means more control over the human and natural environment then humankind must come to the realization that humankind must take active responsibility for its actions.

*The animal rights movement includes issues of animal welfare and the ecology...in addition to human health and social attitudes in general.*



# Know your rights

*An adult might argue that a child doesn't know any better and treat all young persons the same way -- as a child. A child is defined as "a descendent" or "a product of". To call someone childish, you are not paying them a compliment.*

By Pance Stojkovski

Most people are aware of the struggle for women's rights, the struggle against racism, the struggle for higher wages and even the everyday struggle to just look good. These are commonly referred to as gender, color, class and fashion consciousness, respectively. To add to our ever increasing vocabulary and our political sensibility, some are proposing a new dimension to consciousness: age!

Ageism is a pattern of thought and behaviour which states that adults can dictate to younger people what, when, where and how they must behave. No questions asked (and no need to explain why). This may be an over simplification of adult - child relations, but when it is applied to a parent/authority figure and under 18 child (with no legal guarantees) relations, it becomes clear that we are talking about the dictatorship of the Adult. Here, all rational norms of behaviour and relations based on equality are set aside, and "parent/authority knows best" reigns supreme.

Depending on the age and maturity of the youth, s/he may be described as a kid, child, adolescent, teenager, young adult or simply young person. An adult might argue that a child doesn't know any better and therefore treat all young persons the same way ie. as a child. A child is defined as "a descendent" or "a product of". To call someone childish, you are not paying them a compliment.

A child is seen as someone who must be dealt with in an autocratic manner in every respect. A child must be taught to behave in a certain way only, no alternatives are allowed. The parent/authority figure need not explain her/his methods to her/himself let alone to the child. A youth is seen as someone who will one day follow in the parent's foot steps. The youth will have the same beliefs and value judgements as the parent.

In some cases this dictatorship might be benign and even beneficial for the child, but this does not change the essence of the relation. The child is seen as the property of the parent. The adult

knows best. The parent/authority figure is sanctioned by law and custom (going back to Biblical times of Abraham and Isaac) to dictate to the child it's bed time, play time, when to eat and even what to eat, wear, and style of hair. The parent/authority is allowed to dictate, even over the objections of the state, school attendance and subjects chosen, religious beliefs and compulsory church, synagogue or mosque attendance.

Take for example the treatment children receive at the hands of parents who don't believe in 'sparing the rod.' A liberal attitude might be to call this 'child abuse', even though the child has broken ribs. What happens when this occurs? The Children's Aid Society workers are trained to catch people who abuse or batter their children. The smallest action taken might be to downplay the seriousness of the event in favour of the parents and force the child back into the living nightmare. The most serious action taken might be to make the child a ward of the court and give counselling sessions to the offending parent(s). If this kind of assault were between two adults, the offending adult would go to jail.

Take for example, the case of Kansas vs. the Amish sect. In the state of Kansas, education is compulsory until the age of sixteen. But the parents of a child in this religious sect decided to take their child out of the school system early because it conflicted with the Amish way of life. This case went all the way to the United States Supreme Court where the judges decided in favour of the parent's constitutional rights at the expense of compulsory school attendance.

This case is quoted in an unpublished article "Taking Children's Rights Seriously" by Marvin Glass, associate professor at the Carlton University philosophy department. In his analysis of this case, Glass points out that the child's opinion

was not even consulted, let alone taken into consideration by the judges.

As a way to tip the balance in their favour, Marvin Glass builds a strong philosophical basis for the advocacy of children's rights. In studying the particularities of child oppression, Glass looks at the rights of children from the legal and economic point of view. Some of these particulars are:

1. freedom of and from religion
2. freedom from any form of physical assault (except in self defence)
3. right to privacy
4. democratic rights in the family and school
5. freedom of dress.

Some of Glass's ideas might be long term goals, such as licensing parents, and non-family structures, but others, such as complete abolition of corporal punishment, school ambudsmen..etc are more realistic in the short term.

The corollary of ageism is Youth Consciousness. Youth Consciousness is the realization of and active struggle for the rights of youth. It is a natural outcome of the struggle for the rights of youth. It states that a child is not a property with ownership rights. Youth Consciousness is a philosophy which treats children with respect and encourages their democratic involvement in the house, school, sports club, work place or wherever youth are active.

On first glance this may seem unnecessary and overly harsh toward parents, especially since everybody loves children. We save the highest praise and expressions of love for our children. This is true, but there is also no denying that the ones that are supposed to provide the greatest care in bringing up children, can potentially do the greatest harm.

*Rebel youth would like to hear from individuals and organizations fighting for youth rights.*

# Are today's youth more susceptible to fascist and racist ideas?

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*...a sense of powerlessness and uncertain future draws youth into the gangs...*

By Cliff Lam

Youth violence and crime have had high prominence in the media recently. Many questions not easily answered arise. Why is it that youth lawlessness appears to be on the rise? What social phenomena motivate youth to respond this way?

Underground youth subcultures – now very prominent – are consistently subverting the values of confused and disillusioned youth. Confused and disillusioned, because as the clock ticks and the years whisk by, the ground youth walk becomes more and more insecure – the future for todays young generation is no longer anticipated but questioned.

Hatred of authority is a common thread running through most youth subcultures – the hook that helps mold and shape the mind, making these youth very susceptible to fascist and racist ideas.

The fascist ideology has maintained its influence over the skinhead subculture, though confluency with the ultra right-wing and neo-Nazis organizations has been limited to Britain and the United States. A plethora of overtly racist youth groups in the United States, including the White Aryan Resistance (WAR), and its' youth affiliate, the Aryan Youth Movement (AYM; formerly the White Student Union) are responsible for a multitude of racist and violent actions. Under the protection and leadership of Thomas Metz-

ger, WAR has contrived a campaign of hate propaganda and racial supremacy, employing the usage of literature, pre-recorded telephone messages, and cable television programming (Race and Reason). Clearly, racist and Right-wing ideology amongst youth is no accident but the product of a planned, meticulous and expensive scheme.

In Britain antipathy directed at immigrants and homosexuals, amalgamated with a different attitude towards the survival of the white race and has been exploited by neo-Nazis organizations like the National Front and the British Movement. Skinhead youth, forming the core of these organizations blame Asian and West Indian immigrants for the depressed economic conditions. Participation in "paki" and "queer" bashing constitutes a violent form of political locution for these belligerent, reactionary youth who have accepted the "scapegoat" theory as an easy answer for all that is wrong.

Canadian skinheads are disorganised in comparison to British and American counterparts. The few political organizations capable of appealing to the skinheads are the Western Guard Party and the Nationalist Party of Canada. During the Canada Day weekend the NPC organised a "Save our Canada Day" rally in Minden, Ontario. Approximately 90





*...racist and Right-wing ideology amongst youth is no accident but the product of a planned, meticulous and expensive scheme...*

white supremacist skinheads attended the rally to hear John Ross Taylor (WGP) and John Beattie (former Canadian Nazi Party Leader).

Major Canadian cities like Edmonton, Montreal, Toronto, and Vancouver are experiencing an increase in the number of skinhead gangs. They are composed primarily of militia members, ex-convicts, high-school dropouts and teenagers from broken homes – all with a need to vent lots of anger and feel like they belong. Many are lured into the subculture due to the skinhead image as opposed to the politics.

In Vancouver, Nazi skinheads have organized under the Aryan Nations. Approximately 25 skinheads from across B.C. have allegedly

been trained in the use of firearms and explosives in Hayden Lake, Idaho and Mission, B.C. Right-wing and Christian anti-choice groups have recruited skinheads to distribute “pro-life” literature outside B.C. abortion clinics and the distribution of neo-Nazi hate propaganda has occurred in East-end Vancouver schools.

It is important to understand that not all skinhead organizations proport fascist and racist beliefs. The Chicago based Anti-Racist Action (ARA) is composed primarily of skinheads, yet publishes an anti-racist newsletter (Colorblind). In California, various skinhead organizations publish anti-fascist and anti-racist literature and hold anti-Nazi demonstrations. Among them are the John Brown Anti-Klan Committee.

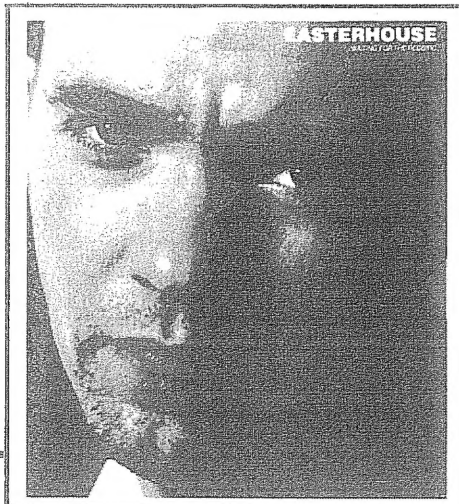
Nevertheless the question remains – why are youth reacting in such overt, often violent ways during this period of time? While the skinheads are an extreme expression of youth reaction, they are by no means the only. Youth gangs involved in theft, violence and drug trafficking are on the rise particularly in urban centres. Even though the reasons for youth lawlessness are complex much has to do, it seems, with the times. While the majority of youth do not respond in these ways and the media exaggerates on the extent of youth violence, the turbulent, rapidly changing and uncertain economic and political terrain has had an unques-

tionable impact on youth. Contrast the youth growing up in the 70's to those in the 80's and approaching the 90's.

Youth today have to deal, for the first time since the 2nd World War, with the realization that they will not be better off than their parents. This includes the majority of youth regardless of their economic background. A sense of powerlessness and uncertain future draws youth into the gangs while others find temporary relief in apathy.

Is there a way out for youth or do we accept youth violence, crime, drug abuse and apathy as a fact of life in the 90's? Is fighting for tougher actions against young offenders the way out?

Short term remedies aimed at masking the problems youth face will not solve anything. Key to the fight for their future is youth involvement. Key also is fighting head-on fascist and racist ideologies aimed at dulling the fight for youth rights, dulling the fight to curb the power of big business which in the final analysis controls our minds in order to control our future.



**Easterhouse**  
**Waiting for the Redbird**  
 CBS Records

"Waiting for the Redbird" is an attempt by this English band to phrase their politically-conscious repertoire in a more accessible, top-40 format. And it works pretty well.

Best song is "Come Out Fighting" with its excellent guitar-work and militant socialist lyrics: "Soon we'll meet them face to face, and I know that I'll be ready to

take my place, when they march into the street, I'm gonna come out fighting."

In "Say Yes (To the Revolution)" they advise us: "We're all in the same boat and it's sinking, so now's a good time for serious thinking, we've got sharks in the water, we've got a storm overhead, there's no time for messing around, we're going up or we're going down."

**Lou Reed**  
**New York**  
 Sire Records Company

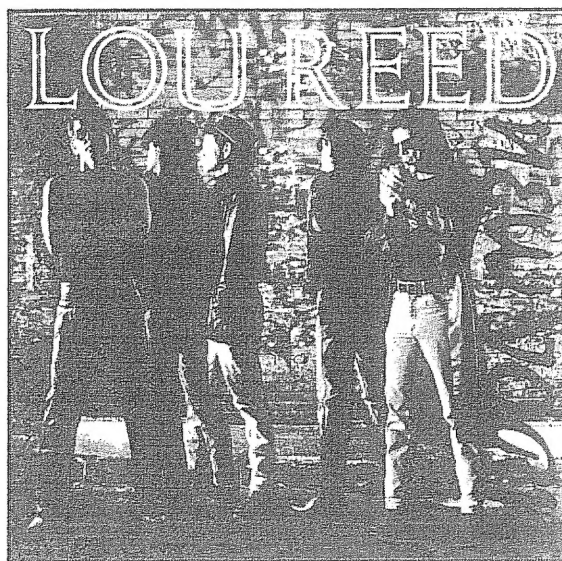
Hard-hitting, spontaneous, humorous, and critical, "New York" ranks among Lou Reed's best records. There's not a disappointing song on the album.

The album is about New York, and as Reed says: "It's meant to be listened to in one sitting of 58 minutes (14 songs!) as though it were a book or a movie."

"New York" is social commentary stripped to its essentials and devoid of rhetoric. "There Is No Time" is an anthem of so-

cial change: "This is no time to turn away and drink, Or smoke some vials of crack, This is a time to gather force, And take dead aim and attack."

Reed lashes out against racism ("the statue of bigotry"), poverty, AIDS, the cult of superstars, and environmental destruction: "Americans don't care too much for beauty, They'll shit in a river, dump battery acid in a stream, They'll watch dead rats wash up on a beach, And complain if they can't swim...Stick a fork in their ass and turn them over, they're done."



**SNFU**  
**Better Than A Stick In The Eye**  
 Cargo Records

This record is better than a stick in the eye, but that's about it. The music is great, but the sappy lyrics suck. What else can you say about a record where the best cut is a cover version of Cat Stevens' "Wild World"?

Gone is the trade-mark

"don't take yourself too seriously" humour of SNFU. When they're not too busy discovering their inner feelings, they're out bashing unions (Postman's Pet Peeve) instead of the bourgeois state.



# Young woman faces prosecution for attending youth festival

By Chris Frazer

Since when is visiting your own country a crime punishable by a decade in prison, and possibly death?

That is the fate awaiting a 20-year-old South Korean woman who dared attend the 13th World Festival of Youth and Students (WFYS) in North Korea. Lim was the only South Korean youth at the festival.

South Korean authorities arrested Lim Su Gyong along with Father Moon, a South Korean Catholic priest, when the pair crossed the demarcation line dividing the Korean peninsula into north and south.

Lim and Father Moon are charged with violating South Korea's national security act for visiting the Democratic People's Republic of Korea (North Korea). In the eyes of the south's militarist regime that is tantamount to treason.

Lim and Moon defied the southern regime's ban on travel to the north to promote the peaceful reunification of their country after 46 years of political and military division. Both realized the risk in returning to South Korea, says 22-year-old Irwin Oostindie, one of 70 Canadians who attended the 13th WFYS.

Lim attended the festival as a delegate of Chondaehyop, the one million-strong South Korean students federation. Chondaehyop mobilized massive demonstrations two years ago that toppled military dictator Chun Doo Hwan.

Oostindie, a Vancouver cultural activist and editor of ARTEST, joined 300 other internationalists after the festival to accompany Lim and Moon on a march July 20-27 from the northern capital of Pyongyang to the demarcation line at Panmunjom.

The marchers were Koreans living abroad and representatives of 20 countries - including 16 nations that joined the USA in the 1950-53 war that divided Korea. Among the marchers were personalities such as U.S. anti-war activist Brian Willson.

The marchers supported the right of Lim and Moon to cross the demarcation line, and called attention to demands of Korean students for peaceful reunification of Korea, the withdrawal of 40,000 U.S. troops (and 800 cruise missiles), and an end the state of war that techni-



Oostindie with Lim Su Gyong. Lim and father Moon defied South Korea's ban on travel to the north to promote the peaceful reunification of their country.

cally exists between North and South.

Oostindie stressed that the marchers (including Lim and Moon) remained non-partisan. Claims by the south that Lim is a northern agent is garbage says Oostindie: "The South Koreans say that there are 20,000 North Korean agents in the south, and they use that to keep their country under a clampdown.

"What Lim did was out of love for her country, not for a social system," he says. "Going to the north and then returning was such a unique act, so much against the idea of being an agent, that it caught the South Korean government unprepared."

The march with Lim and Moon was an emotion-laden and highly charged experience for Oostindie, culminating in a six-day hunger strike at the demarcation line when U.S. and South Korean authorities at first refused the pair permission to cross.

Oostindie and the other internationalists ended the strike to return to their countries and rally support. Demonstrations were subsequently organized in 15

cities around the world.

During the hunger strike, Lim discussed her impressions of North Korea with Oostindie: "She was happy to be in North Korea, particularly with how traditional Korean culture has been saved. She had a chance to hear traditional music; young people only hear U.S. pop music in the south. She said this made her strong."

Along with representatives of the Canadian Federation of Students (CFS) Oostindie organized a picket and visited the South Korean embassy to demand freedom for Lim and Moon. The embassy's reply was simply that Lim and Moon had broken the law.

Will Lim Su Gyong lose a decade of her young life for daring to attend a youth festival in another part of her country? Much will depend on how much pressure world opinion brings to bear on the southern regime. Rebel Youth appeals to all people, to human rights organizations like Amnesty International to help free Lim and Moon (see back page).

# Rebel Youth calls on all human rights activists to help free Lim Su Gyong and Father Moon.



Send Protests to:  
South Korean Embassy,  
151 Slater St., 5th Floor,  
Ottawa, Ont. K1P 5H3  
613 232-1715